

*Huenun Ñamku. An Araucanian Indian of the Andes Remembers the Past.* By M. INEZ HILGER. With MARGARET A. MONDLOCH. Preface by MARGARET MEAD. Norman, 1966. University of Oklahoma Press. Illustrations. Index. Pp. xxiv, 128. \$3.95.

In her preface Margaret Mead states: "This is a priceless account, one that will stand when the last Indian who knew the old ways is gone and our children's children wonder how the ethnologists of the twentieth century ever found out so much" (viii). My own feeling is that, should they read this book, our children's children might well wonder how ethnologists learned as much as they did. For by recreating the field situation, with all its weaknesses, Sister M. Inez Hilger has left herself open to serious criticism on both methodological and analytical grounds. It is a tribute to her courage that she has seen fit to do so, for we social scientists generally do not allow our readers behind the scenes. One suspects that this is due, in part, to our fear of being found out.

*Huenun Ñamku* is the running record of a few days spent with one key informant. The open-ended technique was followed, the informant being permitted his own interests and pace. The author was assisted by a middle-aged, German-Chilean translator, as well as by a niece-secretary. From all indications, she spoke in English (or was it German?) which the translator then converted to Spanish. Mapuche seems to have been resorted to for only isolated terminology. As a result, crude equivalences emerge, as the ones which pair the Mapuche *chau* with the Christian *god*, and Mapuche stellar concepts with those of Western astronomy.

Huenun was obviously a "white man's Indian." He had worked an entire year with a German priest in the compilation of a Mapuche dictionary. The field worker's temptation, of course, is to hire an experienced informant. But when the same individual filters out cultural information to two or more investigators, it is time that we questioned the validity of our discipline's data.

Overall, the book points up how much we ethnologists need to learn languages and to approach the type of ideal methodological model which Harris has set up in his *Nature of Cultural Things*. Beyond this the book has very few and only minor errors and confusions. The argument that maize was introduced to Mapucheland after the Conquest rests on faulty logic. Two Spanish terms are spelled incorrectly, and some of the photographs are unrelated to the text. In the end, however, the record gives us much more than a case study of the problems to be encountered in short-term field work. As a basic source

on changing Mapuche culture, it should be read by anyone interested in modern Chile.

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*A History of Money and Banking in Argentina.* By ÁNGEL M. QUINTERO RAMOS. Río Piedras, 1965. University of Puerto Rico. Tables. Notes. Bibliography. Index. Pp. 346.

It is startling to read a book published in 1965 which concludes with the prediction that things will soon look up for the Argentine economy, provided the Marshall Plan succeeds. The explanation is that Quintero Ramos' work was a doctoral thesis of 1950 which for some reason was published fifteen years later without any revision by the author in the light of the many statistics and analyses which have appeared in the meantime.

Perhaps this is just as well. The author's methodology is pre-eminently to clip and paste. Chapter by tedious chapter, we follow the Argentine currency and banking institutions from colonial times to Perón, through a catalogue of monetary and banking legislation, interspersed with disconnected statistics and *obiter dicta* snatched piecemeal from treasury or bank reports and other histories. There are no systematic generalizations about the interaction between the monetary and real sectors of the Argentine economy or of the social and political forces influencing monetary policy at various phases of Argentine history—much less systematic efforts to validate such generalizations. We can guess, therefore, that a revision to include the eventful years since 1950 would have meant merely adding another chapter of cataloguing plus an uncritical mixture of other people's generalizations. To those with a general knowledge of Argentine economic history, the book may be useful for its recitation of monetary and banking legislation. For analysis and interpretation of Argentine financial history, however, the reader will have to look elsewhere.

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*The Chaco Dispute. A Study of Prestige Diplomacy.* By WILLIAM R. GARNER. Washington, 1966. Public Affairs Press. Notes. Index. Pp. 151. \$4.50.

This small book attempts to construct a behavioralist case study using the various efforts to bring peace between Paraguay and Bolivia during the era of the Chaco War. The author focuses on the diplomatic rivalry between the United States and Argentina, the extent and seri-